

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SANDWICH MISSION.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL OF MR. BINGHAM WHILE AT ATOOI.

[It has been before stated, that, for reasons which Tamoree deemed sufficient, and which he made known, in a friendly letter, to the missionaries, the voyage to the Society Islands was postponed for the present. As the hindrances to this very desirable enterprize will not probably be of long duration, and as no valuable purpose will be answered by a particular statement, or even by a summary view of them; we shall barely observe,—that, from the time the voyage was first suggested, to the declaration of its being postponed, nothing transpired to weaken the mutual confidence and friendly feelings, which subsisted between the missionaries and the chief men of the islands. On the contrary, the visit of Mr. Bingham to Atooi, which arose out of this projected voyage, not only became the occasion of good, both in respect to information received, and instruction imparted; but, by means of it, the friendly disposition of the natives was more fully ascertained, and a foundation laid for more free and unrestrained intercourse.]

Having been commended to the protection of Almighty God, by their fellow labourers, Mr. and Mrs. Bingham, Mr. and Mrs. Ruggles, George Sandwich, and several others, embarked, on the 8th of July, 1821, in the Tartar, Capt. Turner, for Atooi.]

July 9. After a quick passage of 20 hours, we came safely to anchor in Wimaah roads, and the king immediately sent a double canoe to take us ashore. Highly gratified to meet our good friend, the king, on the beach, a few rods from the place of landing, I saluted him with a hearty *aloha*, and with a kiss, as I took his friendly hand. He replied, "I very glad to see you."

The Mission House.

The mission house is large, 54 feet by 24, and commodious, having a good floor, doors, glass windows, five bed-rooms, and two large rooms, which are not only convenient for the two families, but answer for a school-room, dining hall, and place for public worship. It stands at the place of

landing, near the water's edge, and but a few rods east of the mouth of Wimaah river. On one side it is enclosed by the king's dwelling house, and by a heavy semi-circular wall 10 feet high; and on the other, by the ceaseless waves of the vast Pacific. In front is a small battery; and back of the wall, which encloses nearly an acre of ground, stands the fort, on the high bank of the river, covering the village. The mountains rising in the north, the ocean on the south, moon beheld on the eastern part of the island, and the sun setting behind the western, or behind Onehow, which lies in sight, or sinking, as it were, into the ocean, seen between the two islands,—present a scenery truly grand; but now possessing a degree of familiarity to the brethren and sisters residing at Wimaah, which gives to that place something of the charm of home.

Arrival of Kaneo.

Soon after noon, Kaneo,* with her attendants, landed just in front of the mission house, where the king and queen, with their attendants, met her, embraced, and joined noses, with loud crying, many tears, and other expressions of emotion. After some minutes, all sat down together on the sand for a considerable time, till the first bursts of feeling had subsided, when the king conducted his guests to the house, which he had prepared for their reception, by removing a quantity of imported goods lately purchased, and spreading his best mats, both in the house, and the court in front. Having ordered the slaughter of hogs, dogs, &c. for the purpose, he prepared a full repast for the company. At evening, he resigned his own dwelling house to his guests, and retiring to another, sent out a crier to prohibit the common people from entering the enclosure, where Kaneo and her ladies and servants were lodged, and set a guard also at the gate.

10. The king's company, that is, his wife Tapoolee and particular friends, Kaneo and her attendants, spent much of the day in decorating themselves with a kind of temporary ornaments, which they call "Laualla beads;" and in a favourite amusement of playing in the surf, of which

* Kaneo is one of the queens of the late Tamahamaba.

a pretty good description is given in "Trumbull's Voyages." All engage in it, without distinction of rank, age, or sex; and the whole nation is distinguished by their fondness for the water, and the dexterity and facility with which they manage themselves in that element.

The Surf-board and the manner it is used.

The surf-board, or the instrument used in playing in the surf, is of various dimensions, from three feet in length, and eight inches in breadth, to fourteen feet in length and twenty inches in breadth. It is made of light wood, thin at the edges and ends, but of considerable thickness in the middle, wrought exceedingly smooth, and ingeniously adapted to the purpose of gliding rapidly on the water. The islander, placing himself horizontally on the board, and using his arms as oars, paddles out into the sea, meeting the successive surges, as they roll along towards the shore. If they are high, he dives under them, if they are low, or smooth, he glides over them with ease, till he is ready to return, or till he gains the smooth sea beyond where the surf breaks. Then choosing one of the highest surges, adjusting his board as it approaches him, directing his head towards the shore, he rides on the fore front of the surge, with great velocity, as his board darts along swifter than a weaver's shuttle, while the whitening surf foams and roars around his head, till it dies on the beach, and leaves him to return or retire at pleasure. Often, several of them run at the same time, as in a race, and not unfrequently on a wager. The board moves as down an inclined plain, and the art lies principally in keeping it in its proper position, giving it occasionally an accelerating stroke with the hands, so that it shall not lose the propelling force of the wave, and thus fall behind it; or retarding it with the foot, when liable to shoot forward too fast. Sometimes the irregularity or violence of the water tears their board from under them, and dashes it on the rocks; or threatening to carry them into danger, obliges them to abandon it, and save themselves by diving and swimming.

I informed the king, as he sat on the beach witnessing the sport, of the design of building a church, or a house for the public worship of the true God, at Woahoo. He expressed his approbation, and also his intention to send his brig to Taheite.

Various Notices.

14. By the help of Samo, a pupil of the Taheitan missionaries, who has been in A-

merica, and experienced personal kindness from our friend and patron, Dr. Worcester, and who now lives with me, I have commenced a comparison of the language of the Sandwich Islands with that of Taheite, which I hope to be able, with better helps, to pursue hereafter, as I am pleased to find many words in both, precisely alike, and many others radically the same.

15. *Sabbath.* To-day I have been allowed to preach to a small congregation, composed of this branch of the mission, a few other white people, and a few natives. The king, who was present, and who tarried a short time after service, said he understood a little of the discourse, some parts of which I endeavoured to make still more plain to him, by more familiar illustrations. All our intercourse with him hitherto has been pleasant. We long to see him adopted into the Redeemer's family, to embrace him as a Christian brother, and to look on him with social gratitude and confidence, as possessing the pious feelings of a nursing father to the church, as well as a friendly and paternal regard to the missionaries.

16. The king appears to be pleased with George Sandwich. He says he is like other missionaries, and that he must remain here, and he will give him land, clothes, &c. He would rejoice to see his own son exhibit as much sobriety; and says, if George Tamoree were like George Sandwich, he would hold him fast, and give him a great deal of land, and a plenty of *vivi*, (goods.) Young Tamoree might be a very great comfort to his father. To-day his wife, daughter of Isaac Davis, whom he took at Owhyhee before he had seen his father, brought to our house his little babe very sick, to seek for it some medical aid. Every instance of this kind makes us feel more deeply our need of a faithful and devoted missionary physician, in this land of pollution, disease, and death.

Arrival of Reho-reho.

22. About 3 o'clock, A. M. a small boat arrived, bringing from Woahoo his majesty, Reho-reho, king of the windward islands, Boka, the governor of Woahoo, and Nike, chief of Karakakooah, with about thirty men and two women. A most singular and hazardous adventure, and as mysterious as to its design, as it was hazardous in its nature, and singular in its manner.

It appears, that, previous to the return of the Cleopatra's Barge in Hanaroorah, the king and his company left that village for Pearl river, a place 12 or fifteen miles distant. But, coming down to the leeward

part of the island, and having a fair wind, he thought he could fetch Atooi; and, contrary to the wishes and expectations of his attending chiefs, refused to land at Pearl river. Strengthening his heart with such spirits as his beloved bottle afforded, he commanded his boatmen to steer for Atooi. All were afraid, and all remonstrated; but in vain. They were without water, provisions, compass, chart, or mariner, embarked in a small open sail-boat, built by a native of the islands, crowded with passengers, stretching out to sea, under the fresh trades, with the presumption, that, riding over the rude waves, they might possibly reach Atooi, one hundred miles distant. But the king, half intoxicated, fearless of danger himself, and regardless of the reasonable apprehensions of others, would hear to no advice or remonstrance; neither the perils of the ocean, nor the hostility of supposed enemies, could alter his purpose to proceed. He assumed the character of master of his little home-built vessel; and, in his merry mood, considered his fingers spread out as representing the different points of the mariner's compass, which he attempted to express in broken English, and thus directed the doubtful course of his frail bark. When the boat was twice nearly capsized and ready to fill with water, the chiefs and the company said, "We must go back; but the king said decidedly, "No,—bail out the water and go on;" and with something of that spirit, which dictated the proud, artful, and animating address of the dauntless Roman, "Fear not, for thou carriest Cesar,"—he added, "If you return with the boat, I will swim to Atooi in the sea." At his command they speedily bailed out the water with their calabashes, and continued their course, steering well to the northward, (as the king had a pretty good idea of the bearing of Atooi,) till just before dark, when they saw the island just under the lee bow, then veering to the westward and southward, with great hazard and much inconvenience from the successive breaking of the sea upon them, they reached this place, before the break of day; but in a condition as powerless and defenceless, as the poor missionary, who passes unmolested from island to island. No roaring cannon opposed or welcomed the king's approach.

His reception by Tamoree.

Tamoree, being early apprised of his arrival, rose, and, with apparent composure, dressed himself, and, in a small canoe, with two or three attendants, went out quietly

on board the king's boat, gave him his friendly *aloha*, and the customary salutation of joining noses, (while the company expressed great joy at seeing Tamoree,) then conducted him ashore, and appropriated to his use a large and convenient house, well fitted for his reception, spread with the beautiful Onehow-mats; and, at the young king's earnest request, lest his people at Woahoo should conclude that he was drowned in the sea, or killed at Atooi, despatched two of his vessels, a brig and a schooner, to inform them that he had escaped the dangers of the ocean, and landed here in security, where he waited for two of his wives to join him, as he had left all five of them behind.

Thus has the king effected what he long ago proposed, and what he had repeatedly declared to be his intention; but what the friends of both kings, and of the people, desired might not be accomplished. The result is still as doubtful as the nature of the design. Such, however is the pacific disposition of Tamoree, that, although Reho-reho has put himself completely in his power, we are persuaded he will not hurt a hair of his head, but will pay him due respect as a superior. What could we ask, on this occasion, better than that these two kings should agree together to give their kingdoms to Christ, the rightful proprietor?

Arrival of Boka's wife from Woahoo.

23. It was interesting to witness the safe arrival of governor Boka's wife from Woahoo, this morning, in a single canoe, with a small canvass sail, aided by four men with paddles. Tired and hungry, they put in yesterday at Hanapapa, a valley six or seven miles from this, where lies the farm given to Mr. Ruggles, and tarried there a night; having spent the night before in pursuing the wayward course of the king, upon a rough sea. It is not a very unfrequent case, that natives pass from one island to another in a single canoe, though they often have a fresh breeze and a heavy sea. The contrivance used to prevent the canoe from easily upsetting, consists of a large stick of light wood, about two thirds the length of the canoe, turned up at the ends, somewhat like a sleigh runner, lying on the surface of the water, parallel with the canoe, at the distance of 8 or 10 feet, and connected with it by two smaller sticks, lashed at one end firmly to the top of the canoe, and at the other, bending down to meet the buvant stick, that runs upon the water. Still such canoes must be considered very unsafe at sea, for any

but the natives. If a sea breaks over them with much violence, they must fill with water, which not unfrequently happens when there is much wind or surf. In such a case, all on board have recourse to their dexterity at swimming; and while some of the number sustain and preserve the articles liable to be lost, others, placing their weight on the very hindmost part of the canoe, elevate the fore end, so that a considerable part of the water flows out; then, casting themselves suddenly off, the canoe becomes more buoyant and manageable, and one of them springing into it bails out the remaining water with a calabash, while the rest resume their places with their little effects, and joyfully pursue their course again, ready, as soon as rested, to encounter another overwhelming sea.

Reho-reho expressed a high degree of sudden, strong, agreeable emotion, by the terms *aloha eno*, when he learned that Boka's wife had followed him, in a canoe, across the rough channel.

Friendly attentions of the Kings.

24. I went over the river to visit the kings, and invited them to come to the mission house, whenever it should be convenient for them. Reho-reho said, "Shall we go now?" I replied, "If that would be pleasant to you, it certainly would be agreeable to us." They came over the river together in a little boat, and I was brought across on the shoulders of a native, the water then at low tide being but about four feet deep on the bar. Reho-reho met the sisters, as usual, in a civil and friendly manner, seemed a little surprised, and at the same time gratified, to see so flourishing a school of native children. Taking him into my apartment, I gave him leave to recline upon my bed, a privilege which he generally expects, and which he seemed now to enjoy; but soon rose to hear me read some passages of Scripture, particularly the ten commandments, in his own language. From these specimens of our translation, I took occasion to suggest to him the importance of obtaining the Tahitian books, to aid us in translating the Scriptures for him and his people. Seating himself then with the school, he was pleased to hear them read and spell, and to read himself a few words in the spelling-book, two or three verses in John's Gospel, and several select passages from a large Scripture card, which I had before presented to Tamoree. Among the Scriptures, which he read with a little assistance, were the following,—*"Thou God, seest me."*—*"Prepare to meet thy God."*—*"We shall all*

stand before the judgment-seat of Christ." These, and others, I endeavoured to expound to him in a short and lucid manner, while he listened with peculiar attention. He seems not to have lost what he had acquired in the art of reading, though it is a year since he laid aside his book; and were he now disposed to resume it, he might soon be forward of the foremost in our schools. Having protracted his visit more than an hour, and surveyed the different apartments of the house, the several employments of the family, &c. he retired, attended by his train. Tamoree, taking each member of the family kindly by the hand, left us with his usual friendly smile.
(*To be continued.*)

MISSION TO BURMAH.

Letter from Mrs. Judson, dated Calcutta, December 2, 1821.

Rev. and Dear Sir—I have just delivered to our dear friend, Capt. Moore, a parcel of which I expected to have been the bearer. But I trust a kind Providence will prevent the necessity of my returning to America, and that you, and other judicious friends to the mission, will approve the course I have taken. Nothing but a certain conviction that a longer continuance in Rangoon would preclude all hope of recovery, could have induced me to leave Mr. Judson under very discouraging circumstances, and when he peculiarly needed all that encouragement and attention naturally expected from one so nearly connected. He was just recovering from a fever which had exceedingly reduced him, our missionary sky began to lower, reports were in circulation of probable difficulties between the English and Burman governments, and every thing seemed to conspire to render our situation peculiarly trying. The pain in my side had been increasing for several months, mercurial applications had lost their efficacy, and nothing but a voyage to sea presented the least prospect of continued life. I felt exceedingly desirous to have Mr. Judson accompany me as far as Bengal, but the peculiar state of the mission rendered it impracticable, and our judgments convinced us that duty required his stay.

I embarked on board the *Forbes*, Capt. Roe, on the 24th of July, and had not been at sea but a few days, when I felt sensibly relieved from pain and fever; and my health continued to improve so rapidly, (we were a month on our passage,) that on my arrival in Calcutta, I was almost a new person. This partial recovery suggested

the hope, that I should be able to return to Rangoon without taking the long, the appalling voyage to America. But a few day's residence in Calcutta convinced me of the fallacy of my hopes; for the pain in my side soon returned, with its usual attendants. I immediately made application for a passage to America; but was surprised and disappointed to find, that most of the American captains were averse to taking passengers, and that those who were willing to take them were so exorbitant in their demands, as almost induced me to give up all idea of going. In mentioning my circumstances to Mrs. Thomason, lady of the Rev. Mr. Thomason, chaplain, she suggested the advantage of a voyage to England, in preference to America. The pious captain of a ship, bound to London, was then residing in her family. With him she consulted; and they made arrangements for my passage, at the very low price of \$250, with comfortable accommodations, and with the advantage of having a medical gentleman on board. Since my late residence in Calcutta, I have been attended by Dr. Hare, a physician eminent for his skill. He at first gave me some hope, that he should be able to remove the disease without my taking the long voyage; but has finally concluded, that a return to Rangoon would be very dangerous. My mind is exceedingly dejected in view of my lonely, approaching voyage, and at my probable long absence from Rangoon. If on the voyage I should perfectly recover my health, I shall return in the same ship, and proceed to Rangoon as soon as possible. If otherwise, I shall cross over to America, and once more behold my dear, dear native land, and again be refreshed by the countenances of my beloved friends.

I received a letter three days ago from Mr. Judson. His health was perfectly good; and, though he has been obliged to give up public preaching, he has had the inexpressible pleasure of baptising another Burman, who is decidedly pious. Surely the Lord is working wonders in Rangoon, though the powers of darkness seem combined to destroy the infant cause. I am expecting every day another parcel, from Mr. Judson, which will contain his journal. I hope to get it in time to send by captain Moore.

I shall be happy to receive a letter from you, or Mrs. S. while in England.

Mr. and Mrs. Colman are doing well at Chittagong. They are excellent people, and an honour to the Board. They are very desirous we should join them at Chitta-

gong, and many of our friends in Bengal think it a more advantageous seat for the Burman mission than Rangoon, in the present state of things. But I am well aware that Mr. J. will never leave Rangoon until he is obliged.

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Extract of a letter from Dr. J. D. Price, to the Corresponding Sec. dated Rangoon, December 14, 1821.

Rev. and esteemed Brother—I embrace the first opportunity of informing you of our safe arrival in this place. Yesterday morning, at sunrise, we were saluted by the glitter of the splendid pagoda, and the long range of hovels composing the town of Rangoon. At 9 o'clock we met our solitary brother on the wharf, and after undergoing a search at the custom-house, were conducted to this place, the transient abode of so many different missionaries. Here we indulged in the luxury of mutual communications till bed-time, interrupted only by a short walk through the town, and by the Burman converts' evening worship. Brother Judson is all I had expected, and more. With talents and piety exceeded by few, he unites a suavity of manners, which captivates the heart at once. Three of the converts were at evening worship, Moungh Shwaba, Moungh Ing, and Moungh Bya. Moungh Shwaba shows a physiognomy of solidity, patience, and sincere devotion. He expressed to brother Judson a wish to know the spiritual age, as he called it, of myself and partner—said he hoped his own heart had been made new for more than a year; and in reply to questions relating to the character of Jesus Christ, the proofs of sincere love to him, and the duty of entire trust in him, he expressed himself with much knowledge and piety.

This morning we were busily employed in getting all our things from the ship, and in the afternoon, from 1 to 3 o'clock, in opening them for the inspection of the government. We were permitted to take them immediately to the mission-house, and were shortly after honoured with a visit from the head man of the custom-house, inquiring my age, my qualifications as a physician, especially whether I could cure the cholera, and gave us to understand his majesty at Ava might have a curiosity to ask similar questions, should he hear of our arrival. This man is one of the nobles of the country, and appears entirely divested of the common rusticity and wildness of Burmans. He took his leave, after politely refusing, and then accepting, a small

present of tea and two quires of white paper.

This evening, after tea, I was gratified by Moungh Shwaba and Moungh Ing following brother Judson in prayer; and though it was to me an unknown tongue in which they spoke, yet it was one of the pleasantest prayer-meetings I ever attended. We have engaged our teacher to commence with us next Monday, hoping very soon to understand enough of the language to worship with this little band, and anxiously looking forward to the period when we may enter the field against the worshippers, or rather the followers of Gaudama. We dwell here in the midst of pagodas, almost innumerable, erected to the memory of this departed, *annihilated* god—Burmah's only deity. When, oh! when shall this soul-appalling, horror-fraught system be swept away, by the news of life and immortality brought to light by the gospel of Jesus Christ?

LONDON TRACT SOCIETY.

At the 23d anniversary of the Religious Tract Society, the Rev. JOHN CLAYTON, jun. observed, "If the husbandman rejoices when he gathers in his harvest; if success may be considered as a cause for exultation, surely the members of the Religious Tract Society may rejoice at the success which has attended its progress. The Report is, indeed, interesting and comprehensive, yet half which has been effected through the instrumentality of the Society has not been told, and I wish you particularly to observe, that but a very trifling proportion can be discerned by mortal eye. The sighs and tears of many an anxious returning sinner have not been witnessed beyond his own breast; many a conscience has been awakened, whose prayer has never been heard beyond his own retirement; full many a son and daughter of affliction has been consoled in secret, whose cases will remain unknown till the glorious report shall be made by the recording angel before an assembled world.

"It is said, that our means are limited, and disproportioned to extensive success. Let us not be told, that the oak has not sprung from an acorn, that a mere spark never kindled a mighty flame, or that the little cloud, arising

from the west, did not increase till it overspread the expanse of heaven, fertilizing the earth with copious showers. Have we not volumes of evidence to show that God has chosen the weak things of the world to confound the wise, and things which are not, in human estimation, to bring to nought things which are. I must trespass on your time, while I relate a fact which abundantly proves that diminutive, and apparently unimportant means may be followed by the most important results. With your leave I will read the account from a letter in my hand. 'Some years ago, on a winter night, when the snow was falling heavily, a poor woman with five children reached a village in Essex, just as a farmer's lad was closing a barn; she requested him to ask his master's permission that they might pass the night in the barn. The lad did so, and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed; the poor woman felt grateful, and, wishing to show her thankfulness, asked the lad if he liked to hear a song. He hoped it might prove one of a licentious description, and replied, Yes; upon which, she and her children sang one of Dr. Watt's Hymns. The lad felt interested; she asked him if he had ever prayed to God, and thanked him for the mercies he enjoyed, and said she was going to pray with her children, and he might stay if he pleased; the lad remained while she offered up thanks *for the mercies she enjoyed*, and intreated the divine blessing for him. He then retired, but could not sleep; what he had heard remained on his mind; after passing a thoughtful night, he resolved on going again to the barn, to converse farther with the old woman; she was gone; he found her not; but from that day he became an altered character; this was the means; and the above account was only brought to light on his applying for admission to a congregation of which he is now a member.

"Surely this anecdote shows that the smallest means may produce important effects. Need I add that a pebble has slain a giant, or that the blast of a ram's horn, and the shout of a priest,

has thrown down the walls of a fortified city? I could say more; but it has long been my opinion, that on these occasions London ministers should give way to country friends, and let the country birds sing. Take encouragement from those numerous facts every where before you; go on in the holy enterprize in which you are embarked; and, above all things, let us plead for the out-pouring of the Spirit of God. Then shall verdure cover the sands of the desert, and the wilderness rejoice and blossom as the rose."

The Rev. LEIGH RICHMOND. "During the last year, I had an opportunity of ascertaining the effects produced by the instrumentality of one single tract, under circumstances, perhaps worthy your attention. Prudence and delicacy compel me to throw a veil over some particulars of the narrative. A lady of considerable rank and fashion, one evening went to a place of public amusement, leaving her attendant to await her return. The maid soon afterwards observed a seller of tracts passing by; and, though she was destitute of seriousness of mind, and was eager in pursuit of any frivolous pleasure within her reach, the tract basket attracted her attention; and she bought some, thinking to beguile the tedious hours she had to await her mistress' return, by their perusal. At a late hour the mistress returned, and found the attendant bathed in tears; she tried to hide these symptoms of sorrow and anxiety; but her mistress, seeing the tracts, talked to her, and laughed at her, till she retired. When the morning brought them together again, "I think," said the mistress, "you were better employed last night than I was; I passed but an unpleasant evening, and I almost wish I had stayed at home, and read those tracts with you." The maid put a tract into her mistress's hand; and I can state, that one solitary tract, the same tract which caused those symptoms of anxiety in the maid, brought the mistress also to tears, and was the means, under divine influence, of bringing them both to God.

The Rev. GEORGE CLAYTON, when speaking of the circulation of infidel pub-

lications, said, "Peculiarly are these little publications calculated to stem this torrent; a personal address may provoke an angry reply; personal reproof may produce abuse; but the weakest and feeblest may give a tract, without offence, or causing an angry word. The "Dairyman's Daughter" may look the boldest sinner in the face without fear. Every one must be anxious to impart the blessings of salvation to those around us; but we all know that the exertions of human agency fall far below the desires of Christian benevolence. It is your desire, that our tracts may traverse every part of the world; we would wish them to ascend the Alps, and pass over the Andes; nay, were it possible, we would wish to surmount the barriers of space, and send tracts to the inhabitants of other worlds; but our exertions must be limited; we cannot expect to accomplish the full extent of our ardent desires; let us then labour more earnestly in those fields which we are permitted to occupy. I would again advert to the advantage which tracts have over personal reproof; in this species of conference, your arguments will always have the advantage of arrangement, your temper will always be equal, and what, it is said, most disputants earnestly contend for, you will always have the last word. Let the success which has attended us, be a powerful motive to perseverance; many do labour earnestly herein. A short time since, I took an excursion into Surrey, with a respected friend; in the chaise was a large parcel; I asked what it contained, and found it was ten thousand tracts; within twelve days these were *all* distributed. It has been observed, that a feeble instrument may produce a considerable effect. Allow me to state to you a fact in confirmation of this. A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres; a little boy ran by his side, and attempted to put a letter into his hand; he repulsed the boy, but he persevered, and when his companion attempted to take it, the boy refused him, saying to the other, It is for you, Sir. He

opened the paper; it contained some passages of Scripture; he was struck with them; and felt disinclined to proceed to the theatre. His companion rallied him, but he took leave and bent his course homewards. Observing a chapel open, he felt inclined to go in, and did so. A venerable and respected minister, well known to most of you, was about to preach, and just then reading his text: he had chosen these words, 'This is the finger of God;' (Ex. viii. 19.) the extraordinary combination of circumstances, receiving the letter, and hearing these words, arrested his attention; and, by the blessing of God, what he heard produced an entire change of conduct and feeling; he was led to the Saviour, and to that peace which passeth all understanding; he is now a respected and useful member of a Christian society. Who knows but that a tract in their hands may be the instrument to produce like effects? The distribution of tracts also produces good to ourselves. Can we give tracts, and be indifferent to the impression made upon our own hearts, by the truths they contain? This must tend much to bind us to consistency of conduct; to be right, not only in matter, but also in manner. A tract left at an inn, is not likely to affect the waiter, if our behaviour is boisterous, intemperate, or rude; I cannot suppose, that if we are stingy to the chambermaid and ostler, our tract will be well received; and I mention this, trifling as it may appear, because I fear sometimes a tract is given as a part of the fee, in diminution of its amount; but, surely, it should be an addition, and a bounty upon it. I would only add, Watch and pray, evince a determined scriptural courage, proceed in the fear of the Lord, and in that only.

GENERAL ASSOCIATION OF CONNECTICUT.

At a Meeting of the General Association of Connecticut, at Tolland, the third Tuesday of June, A. D. 1822, the Committee appointed on the State of Religion, made the following

REPORT.

It was the privilege of this Association, at its last session, to report a work of di-

vine grace, powerful in its operation, great in its extent, and delightful and animating in its effects. While we looked upon the stately goings of God among us; the ease with which sinners, in multitudes, were turned from the ways of sin and death to those of holiness and salvation, we hardly allowed ourselves to anticipate the embarrassments into which we should fall, or the gloom which we should feel, when the Holy Spirit should, in a great measure, be withdrawn.

We now review a different year. A year however, not without many traces of divine goodness toward the churches under our charge; though a year, which, in many sections of the State, discloses to us the condition and character of man, in the absence of divine grace.

The revivals of religion, which were in a happy progress, at the time of the last session of this body, continued, for months, in some instances, into the year which now closes. The city of New-Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the State at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion.

With fervent gratitude to Him, who, by his power, preserves his saints in the faith, we receive assurance, that apostacies of recent professors are very rarely to be found. The complaint, however, is, from several regions, wide as the territories of district associations, that there is, in the churches, a general diminution of religious zeal; a decline of social prayer; and, in the world, a resuscitation of the usual spirit and forms of vice. That awe, which, while the power of divine grace was manifestly present, pervaded almost every unsanctified mind, is gone; and the reproofs of the gospel are now avoided, or when heard are disregarded. The natural state of man comes forth to our view, as a testimonial, though a deplorable testimonial, of the truth of the Bible.

While God has suffered the depravity of man, thus to confirm his word, he has not left himself without witness, in that he hath sent the rain of his special grace upon some of our churches and parishes which has made them as a well watered garden.

Upon the first parish in Litchfield, there is at present, and there has been, for several months past, a copious effusion of the Holy Spirit. Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New-Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing.

The instruction of children on the Sabbath continues its happy and hopeful progress, without abatement. The interests of religion in the Heathen Mission School, at Cornwall, and in Yale College, and especially, in the department of charity-students, still present a pleasing aspect.

Upon the ministry of the gospel in the State, we look, not without some melancholy reflections, nor without anxiety. Not that any thing has interrupted our harmony, or in the least diversified our creed. Not that we would overlook the kindness of the Head of the church in recently giving worthy pastors to some of our needy churches, thereby setting his seal to the usefulness of our Domestic Missionary Society, and crowning, with joyful success, the efforts of other churches, themselves, to sustain the institutions of religion. But a painful fact we must acknowledge. The company of those who proclaim the gospel is somewhat diminished. Three have slept in death; two of the aged fathers, and one brother in the midst of his days, with whose life, many of our hopes were extinguished. This is the monitory work of God, to whose rebuke we silently submit. But the inroad upon our fraternity, which fills us with the most concern for the welfare of our Zion, is the unprecedented number of our dismissions, which has occurred, within the last six months. We can only hope in God, that these distressing events are not the result of causes which are still to multiply similar calamities and fears. He can confirm our standing: He can repair our breaches.

With this confidence we compose our minds to contemplate the fact, that the ministers and churches of our connection are still blessed with union of faith and great peace. He who has been around our little abode, for walls and for bulwarks, we rejoice to learn, has saved us from the irruption of any new heresies; and He who has been in the midst of us, for our glory, has spared our eyes from beholding an increase of such as have long been among us.

On the whole, reviewing our occasions for humiliation, and our causes for anxiety,

we find encouragement, much encouragement, to pray and not faint; to labour and not be weary. To the people of our charges we can return, and to all our constituents we can look and say, be of good courage; hope in God; wait prayerfully upon him; maintain the faith; search for wisdom as for hid treasure; ask, universally, and, with an importunity not to be diverted, for the Holy Spirit; and, in due time, ye shall reap, if ye faint not.

To the report of the delegation from the General Assembly of the Presbyterian Church, we have listened, with deep interest. In this very extended and increasing section of the American church, they call us to the contemplation of a vast number and variety of spectacles, powerfully calculated to awaken our sympathies—of departments of country, which, for size, seem to us like counties and states, whose population is numbered, in some instances, by tens and hundreds of thousands, but which are almost destitute of the preaching of the gospel. On the other hand, they invite us to notice the prosperity and usefulness of many of their benevolent institutions; the increased number of their missionaries, furnished by the Theological Seminary at Princeton; the cheering facts, that a majority of the students in Hamilton College, are hopefully pious; and that seventy out of two hundred and forty at Union College are of the same character: and, especially, do they call on us to rejoice with them, over, not less than eighty of their congregations, blessed with the special effusion of divine grace.

The report received from Massachusetts is, that Williams College, the Collegiate Charitable Institution at Amherst, and the Theological Seminary at Andover, are in a prosperous condition; that in those parts of the state, where error has made the most alarming progress, the friends of evangelical truth appear to be gaining strength and courage; and that the benevolent enterprises of the day are fostered with increasing interest and efficiency. Upon some parts of the state, and especially upon the county of Berkshire, God has copiously poured out his Spirit. Almost the whole county has been refreshed. In seven parishes the work has been very great; and in five not less than as many hundreds have been added to the churches. A cheering circumstance noticed in the effects of this revival is, the conversion of an unusual number of men of education and influence, who have appeared publicly on the side of truth.

The intelligence from New-Hampshire

is, on the whole, encouraging. Domestic Missionary efforts have been attended with considerable success. The moral waste, which, in years past, has been a subject of lamentation, has been somewhat narrowed; and the condition of many feeble parishes has been improved. More general seriousness is visible in the state; and institutions and works of charity are multiplied. Half the students in Dartmouth College are hopefully pious. At Union Academy, whose operations are now revived, provision is made for the support of twenty charity students. Five parishes are named, in which there is now a work of special grace. In some of these, and in some not named, we are informed, a general attention to religion is excited; and in some, the number of hopeful converts is equal to the number of families.

The delegate from the Convention of the Congregational and Presbyterian Churches in Vermont states, that within their limits, more than half the churches are destitute of pastors; and that many of them are quite incompetent to support the gospel. The result is, a great prevalence of carelessness, error, and sin. On the other hand, they speak of other and glorious things. On the western section of the state, God, the last summer, extensively poured out his Holy Spirit; and at present, showers of divine grace are descending upon Thetford, Randolph, two societies in Norwich; and less copiously upon some other places on the eastern side. As fruits of the first work, some hundreds have been added to the churches; the latter presents, in some towns, from one hundred and fifty to two hundred converts.

The delegate from the Evangelical Association of Rhode-Island informs us, that this ecclesiastical body is composed of nine churches, with six pastors, two of whom are collegiate. They have two temporary labourers in that part of the vineyard. Some of their churches are large, and some are very small. No recent revivals of religion have been experienced. One church has lately been organized, and furnished with a house for worship, and with a pastor, on what was before a wide-spreading moral waste; and which is still, with the exception of this verdant spot, a land neither sown nor watered. Great solicitude is felt, by the friends of religion, for missionary aid; and it is believed, that in the state at large, the prejudices against regular and useful religious institutions have, in some measure, decreased; and that a more cheering prospect is opening for Zion.

REVIVALS OF RELIGION.

Extract of a letter to the Editor, dated Somers, Aug. 1st, 1822.

DEAR SIR,—I am prompted by my own feelings, and by a knowledge of your solicitude to communicate to the public such information as relates to the enlargement of Christ's kingdom, to announce the fact that God is in the midst of us, displaying the wonders of his grace. About eight weeks since it began to be manifest that the Spirit was moving upon the hearts of God's people, and that sinners were no longer indifferent to the momentous question of the trembling jailor. Soon the voice of distress was heard, and soon too it was mingled with that of rejoicing and praise. The work has been still, but powerful. Between 90 and 100 are rejoicing in hope. At our last meeting of anxious inquiry, about one hundred and seventy were present, including sixty who hope that they have recently passed from death unto life. The work is still spreading, and has perhaps never been more interesting than at the present moment.

In South Wilbraham, adjoining this place, on the north, God is also doing a great work. Nearly forty have, within a few weeks, taken up hopes, and the revival is extending itself with singular power. These are the Lord's doings, and they are marvellous in our eyes. To him be all the glory.

Yours very respectfully,
WM. L. STRONG.

Brief account of a Revival of Religion in the First Presbyterian Congregation in the Northern Liberties, Philadelphia.

About the beginning of March last, professors began to feel sensibly that they were too cold and inactive; that sinners were perishing all around; and that *something must be done*. At the close of our Wednesday-evening lecture, all those *who felt* that they were *sighing for the abominations of the land and grieving for the afflictions of Joseph*, were invited to remain after the congregation was dismissed to see *what could be done*. It was then resolved, with one

consent, that we ought to humble ourselves before God; and a day of fasting, humiliation and prayer was appointed; the notice was given from the pulpit, on the succeeding Sabbath, with some remarks, calling up the attention of the congregation generally. The day was observed by a large portion of the congregation; Christians were unusually solemn. And here we desire to record the *faithfulness of God to his promise*, that even while we were yet praying the Spirit was sent down; and on that very evening, some dated their first conviction, which in a few days after issued in hopeful conversion. This encouraged Christians to pray—and such was the spirit of prayer, that, by some, whole nights were spent in wrestling with God, for the conversion of sinners. One case only shall be mentioned here, out of many that might be noticed, for the encouragement of believing parents to pray for their children. By an agreement of husband and wife, a night was set apart to be spent in prayer for a thoughtless child, obstinately living, contrary to the parents' will, in a wicked place. And on that very night, even while they were praying, that child, though then at the distance of some miles, was brought under most pungent conviction; so much so, that to use her own words, "I was obliged to rise up, get out of bed and try to pray—then, after a while, I went to bed again—lay a little while, and my distress was so great, I was obliged to get up again—for I thought I would certainly die before morning and go to hell! and I spent the night till near morning, when I lay down and got into a little doze." She immediately left the place—came home to her father's house in deep distress. This case has issued in hopeful conversion.

The spirit of prayer seemed to increase for about two weeks, and during that same space of time, some hundreds of souls were brought under conviction—meetings were held every night, and on some evenings, after the congregation was dismissed, Christians were requested to retire to an upper room, and spend a few minutes in prayer, and all those that

were anxious about their souls, were requested to remain behind, and we would converse personally with them—and sometimes more than two hundred remained.

It is here worthy of remark, that convictions appeared to multiply, just in proportion, as *that peculiar spirit* of prayer continued to increase.

About sixty have come to our knowledge, who have obtained a hope of having passed from death to life—and others, we have heard of, belonging to other congregations.

In some cases, convictions issued speedily in hopeful conversion—in others, persons were distressed for many days; but, generally, this fact appeared that *they were brought out sooner or later, just in proportion as immediate submission to God was pressed.*

And as in the days of Christ, when Andrew had found Him: he immediately went in search of his "own brother Simon, and said unto him, we have found the Messiah." So it was here: a woman when she had found Christ, went and brought her sister—and, as soon as her second sister obtained a hope, she went and brought a third sister to the meetings.

This revival differs in some respects, from that remarkable work of grace with which this congregation was blest in 1816. In this, there is an unusual stillness—little or no animal feelings, and convictions have sooner issued in hopeful conversions—though the fruits of this revival, for the time, do not seem so great—for, in that, near two hundred souls were hopefully brought into the kingdom, in the space of three months.

It seems that the Holy Spirit has prepared the minds of the people, in an unusual manner, to receive the gospel—and nothing, *we believe, is wanting, but a faithful and believing use of Bible means*, to produce a great and extensive work of grace.

For what we have seen we desire to give thanks to God, and be greatly humbled under a sense of our barrenness.

J. PATTERSON.

UTILITY OF MISSIONS.

Extract from the Report read before the Female Domestic Missionary Society of Charleston, S. C. May 27, 1822. By Rev. Mr. Bascom. Friday, Dec. 21.

In returning from a walk this morning, I went into the cabin of the —, to leave a letter, and found the steward, a coloured man, alone, cleaning the brass knops of the stove. The thoughtful and pleasing expression of his countenance induced me to speak to him. I accordingly went near to him, and the following conversation passed between us:—Q. When do you sail, steward? A. To-morrow. Q. You will hardly get off before the Sabbath. A. We never sail on the Sabbath. Q. Ah! is that the wish of the captain? A. No, of the owner. Q. I'm glad to hear of so good an example. Well, steward, do you love the Sabbath? A. Yes, I hope I do, and I think I love God too. Q. How long since you think you loved God? A. Six years.

My heart was at once attracted by his answers and manner of speaking, and I spent some minutes in learning his history; found his mind was first seriously impressed when attending a 'dance,' as he called it, with some of his vain companions. The violin suddenly ceased to charm him, his feet moved heavily, and before he left the room, he resolved he would never dance again. After a considerable season of distress, "things," said he, "began to look new to him, and every object seemed to be praising God." He soon applied for baptism, and was received, with his wife, into the Baptist Church at * * * *. I asked him, how his heart seemed to him now? He said, "it is not right yet." I inquired whether the captain was seriously inclined. A. "No. He swears badly. He used to swear at me, but I asked him, when alone one evening with him in the cabin, to give me my wages, as I could not bear to be sworn at when I meant to be faithful. Since that time, he has treated me better."

ON THE NEGLECT OF FAMILY PRAYER.

Some years ago a gentleman of respectability in the town of B—, W—r W—k—e, and at that time a pious dissenter, being the head of a family, thought it his duty to establish worship in his family, regularly reading a portion of God's word before they addressed the divine majesty in solemn and devout prayer. This institution he found by experience, met with the approbation of the great Governor of the universe, and was of no small

advantage to his household; therefore the hour appointed for this exercise of devotion was respected, and attended to for some time; but in a while, business increasing, and he believing it his duty to oblige his customers, he began to be remiss in the important duty in which he had so prudently engaged, and in which for a time, he so faithfully persevered in; omission appearing needful one day, the ordinance was dispensed with; and the world urging its demand, ere long another day came, when business pressed, and soliciting their attention during the sacred moments which had before been allotted for family worship, duty had its voice, and softly urged its right; but alas! the world, the alluring world, exhibited its attractions, and its cares pressed; and having the unhappy advantage of general example, it drowned the the calls of duty, (which were now grown feeble) by that universal clamour "we must live;" drowning thereby the voice of conscience and reflection which faintly whispered "and we must die;" time after time the duty was omitted, and soon three or four days would elapse during which "Ichabod" might be read in legible characters, on the place where they were wont to kneel in humble prostration before the Author of their being; in about three months after his declension, the harbingers of death visited his house, and two of his amiable children, with a young man his nephew, were seized with a violent fever, which in a little time, deprived him of those who were even more dear to him than the world; his charming boy and lovely girl fell a prey to the fatal malady, and were both committed to the dust the same day; thus two thirds of his promising offspring were taken away by one stroke! Will the serious reader need to be informed that the father, thus visited, knew these afflictions did not rise from the dust—that he knew the rod, and who had appointed it—reflected on his conduct—felt acute sensations—turned to his God—erected the domestic altar—collected his charge—and humbly offered the needful sacrifice in the regular manner he had before done. May we not learn from this, the extreme folly of suffering matters of eternal importance to yield to those of momentary use: God speaketh once, yea twice, and man regardeth it not; but if he continue to turn a deaf ear to the calls of duty, death may ere long address him with inflexible authority, "thou fool this night thy soul shall be required of thee: then whose shall all things be."—*Ch. Repository.*

OBITUARY.

From the Guardian.

A Narrative of the last sickness and death of HARRIET NEWELL, only daughter of the Rev. John Truair, late of Cherry Valley, N. Y. who died Jan. 17th, 1822; aged six years, four months and two days.

Harriet was taken sick about the middle of December 1821; but no apprehensions of danger were entertained concerning her for

two or three weeks: her disease, however, terminated in a consumption of the scrofula kind, and soon blasted the hopes of recovery, and put a sudden period to her short life.

Her first conversation on religion and death was about two weeks before she died, with her adopted sister, who was older than she was. One evening seeing this sister, and another little girl whispering in her room, she wished to know what it was about. Being told that the little girl wished to know if she thought she should get well; she said she did not. The little girl then asked her, what she thought she should see when she died? She said, "I shall see angels in heaven if I go there; but I am afraid I shall not go to heaven, because I am a wicked girl;" and told the other girls that they were wicked, and that they must become good children, or else they could not go to heaven. The girls wept; she became much affected; and her sister ran and called her mother. As soon as her mother came in, she said, "Ma, I am afraid I shall die and go to hell." Being asked why; she said, "because I am a wicked girl; I have played on the Sabbath day, and done a great many naughty things; but I am sorry for it, and I want you should pray for me." Her mother told her that she did pray for her every day. "But Ma," said she, "I want you should pray loud, so that I can hear you pray, for I am sick now, and I cannot pray." Her mother then asked her if she was not willing to die? To which she replied, "if I was not such a wicked girl I should be willing, but I am afraid to die now." She was asked if she did not remember, that when Christ was in the world, he took little children in his arms, and blessed them, and loved them? She said she did; and remembered too, that it was said in the Testament, that he could raise up children from the stones. Her mother then tried to teach her about Christ, and what he had done to save sinners; old sinners, and young sinners; and told her that Christ was willing to save her if she would come to him, and trust him, and love him. She here interrupted, and asked, "if Christ is willing to save me, then God is willing, a'nt he, Ma, for they are both one?" If you will repent, my dear, replied her mother, and give yourself to Christ, God will be willing to save you, and will save you when you die; and give you a place in heaven with saints and angels. "Well, ma," said she, "if you will tell me how, I will repent to-night." Her mother gave her the best instruction she could, by telling her how she should feel to repent, and the reasons for it, and directed her to Christ as well as she could for some time. The mother ceased: the child closed her eyes, and apparently absorbed in deep thought; for by occasional sighs, the mother observed she was not asleep. After she had opened her eyes, she asked her what she was thinking about just now? she replied, "I was repenting, giving myself to God, and asking him to forgive my sins, that I might not be afraid to die." This all passed in one

evening; and she, being fatigued, had little more conversation that night.

The next day, her mother wishing to know the state of her mind, and whether the conversation had any lasting impression, asked her, if she remembered what they talked about last night? She replied, that she remembered it, and added, "I am willing to die now, Ma; —I shall never get well." She seemed entirely resigned to the will of God, and with great propriety, and apparent understanding, expressed her love to, and confidence in the Lord Jesus Christ, as the only Saviour of sinners. A stranger to her called in the evening, and she wished to know if he was a minister? On being told that he was, she said, "I want he should pray for me." Not being called upon for prayer immediately, she said to her mother, "Ma, I want they should go out," (alluding to all in the room,) so that you can pray with me, and talk to me." In this happy state of mind she remained, often requesting prayers, and sometimes desiring to read in her Testament. During prayer she was remarkably still and attentive, even when she was in great pain; but as soon as prayer was over, she wanted all to leave the room but her mother and an attendant.* One day a young man living in the family, asked her the following, among other questions; "Harriet, are you not afraid to die and stand before God?" To which she replied, "no, I shall be better off when I am dead than I am now, because I shall be where Christ and angels are; I shall be where God is; I shall be in heaven; there is no sickness nor pain there, and then I shall praise God." He asked her if she did not wish to see her Pa before she died? She replied, "yes, but I shall never see him in this world again, for I shall die soon; but I shall see him where God is."

Her views of divine things seemed to brighten; the state of her mind to be more and more happy, and her confidence to be more steadfastly fixed in Christ, as she drew nearer to her final change. One day she said to her mother, "Ma, I want you should get a book and read to me something about some little children that have died and gone to heaven." And often in her sickness, she spoke of the history of the cabin boy which she had read in the Guardian. The substance of the following conversation passed between her and her mother a few days before her death. "Harriet, do you think you shall ever get well? No, Ma, but I shall die soon. Are you willing to die? Yes, Ma. Where do you think you shall go when you die? I shall go to heaven if I be a good girl and love Christ. Yes, my dear, so you will; but do you think you do love Christ? Yes, Ma, I love him because he is good and died for sinners. What do you think you shall see in heaven, Harriet? I shall see angels; and I shall be an angel too. Had you not rather get well and live here with Pa and Ma

* During her sickness and death, her father was at New-York.

than to die? No, I had rather die and go where God is, and Christ, and angels. What will become of your body when you die? It will be buried up in the ground, and these little hands, (holding up her hands,) and all my body will be eaten up by worms;—but my soul won't die, will it, Ma? No, my dear, your soul will not die, but live for ever. Ma, when I die my soul will go to heaven where God is, and there I shall see good folks. Who do you think you shall see there, Harriet? I shall see grandma and aunt H——, if they are gone to heaven; and I shall see all good folks that go there." At another time she said to her mother, "I want you to find that place in my Testament where Christ took little children in his arms and blessed them, for I want to read it." Not being able readily to find the passage, her mother gave her another of similar import, and by one of the evangelists connected with it. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God," which she read with great earnestness and attention, and apparently with much satisfaction.

Some time before her death, her mind seemed to be turned towards the state of heathen children, who have no means of knowing the way to Christ and salvation. The anxiety she felt on this subject, first showed itself by her asking money of almost every person that came in. At first she would accept even of a cent without saying any thing about it; but after a little while, she seemed not satisfied with so small a portion, and would tell the donor that she wanted more;—that she wanted all they had in their pockets. This prompted her mother to ask what she meant to do with it? She said, "lay it up for me." But Harriet, said her mother, you will not live long, and you will not want money when you are dead. "I know it," she replied, "but when I am dead, I want you to send it to the heathen, to teach their little children about Christ and salvation, that they may go to heaven when they die." For this purpose, she collected in a little while seventy five cents, which may in the hand of divine Providence be the instrument of the salvation of at least one heathen child. The day before her death, she wanted to be carried to the glass, that she might see how she looked. After seeing herself a moment or two, she said, "Ma, I am dying, and I want you to call the children." They came in; and as soon as she saw her little brother, who is younger than herself, she said to him, "Galitzin, Harriet is dying; but I am not afraid; I am willing to die." Observing her mother to weep, she said to her, "Ma, don't cry; grandpa, you must dig my grave; ma, fix the table and lay me on it now to die." This she said, in allusion to an impression she had received, that when she was dead she should be laid out, and put on the table. During the night following she got a little sleep. A little before morning she said to the watchers, "call ma, for I am dying;—call her now." Her mother soon came in, and she said to her, "O ma, what shall I do, I can't breathe?"

Well, my dear, said her mother, you will not breathe long, for you must soon die and be here no more. She again expressed her willingness and desire to die and to be at rest, in the Lord Jesus Christ. She wished as soon as it was light, to be carried to the window, that she might look out and it was done: but in a little while she said, "carry me away now, for things do not look natural as they did." She was carried away, and at seven o'clock A. M. she expired, without a struggle, a groan, or a sigh; Jan. 17th, 1822; aged six years, four months, and two days.

Besides the evidence of her piety contained in the above narrative, there were many little incidents which cannot be told: such as her actions, her looks when expressing herself as above. These, in many instances, expressed more than words can do. Her particular patience under all her pains; her cheerful submission to the judgment of her mother, and her little brothers: her calmness about death. In all of which, mature piety seemed most conspicuously to shine. Although she seemed to understand the nature and importance of death and eternity, yet she seemed perfectly undismayed at their approach, and would speak of them with as much composure as she would about going to sleep. It was evident to all who saw her, at least so far as their feelings have been expressed, that to her, death had no sting, and her hope was seen full of immortality. "Death and the grave" to her were not "doleful themes," for they appeared to her only as the gateway to a heaven of unclouded joy and never ending peace, where the wicked cease from troubling, and the weary are forever at rest.

Dear reader, are you a parent? Let this little narrative become a powerful motive to you, to be faithful, constant, feeling, and fervent, in all your labours for the salvation of your children. God is faithful. Are you a child? You must be a good child, so that you may die as happy as little Harriet did, and be as much comfort to your parents as she was. To be good, you must repent of your sins. Ask your parents how to repent, and to teach you how to pray, if you do not know how. You must love God. You must believe in Christ and love him. You must pray to Christ every day. You must love and obey your parents. You must not keep company with bad children; but always choose and go with good children, to church, to the Sabbath school, and always try to teach others the way to be good—and then God will love you—Christ will pardon your sins, and when you die, you will go to heaven, where little Harriet said she should go, and then you will be happy along with her, in the presence of God and the Lamb for ever.

FOREIGN MISSION SCHOOL.

The first operations of this Seminary commenced almost six years ago; since which period, nearly sixty youth have received more or less instruction, about five sixths of which have

been educated. The four Androsians and Indian seven. Oneida one. Torqued Nine and several attached. The from the grateful.

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been either foreigners or American aboriginals. There are now thirty-three scholars, viz.: four Anglo-American youth, devoted to missions among the heathen, one Pennsylvanian Indian, one native of Otaheite, one Malay, seven Cherokees, two Choctaws, seven Sandwich Islanders, two Stockbridge Indians, one Oneida, one New Zealander, two Tuscaroras, one Narragansett, two Canadian lads of the Torquois Tribes, and one native Chinese.

Nineteen of these scholars profess religion, and several others, it is hoped, are cordially attached to the cause of Christ.

The following donations have been received from the 1st of April to the 1st of July and are gratefully acknowledged.

Received in Money.

Great Barrington, Mass. Mr. T. Turner	\$ 90 94
Lebanon, Ct. first Society, ladies clothing society, Sarah A. Ely directress	4 00
Cornwall, Ct. an old revolutionary soldier and his only daughter, in gratitude to God for his pension	1 12
Somers, Ct. by Mr. O. Chapin, the avails of three missionary fields	13 46
Do. one do. do. cultivated by boys	4 74
Do. donations by individuals	4 80
Rev. Mr. Coann, N. Killingworth, Ct.	2 00
Pleasant valley, N. Y. J. Gabaudan	3 88
Stamford, N. Y. a friend	0 50
Hadlyme, Ct. female reading society	4 00
Contributed at the exhibition of the school 15th May last	71 00
Middletown, Ct. Sally Galpin	5 00
Canton, Ct. Abiel Brown	5 00
Northington, Ct. Ezra Gillet,	1 00
do. do. Rev. Mr. Kellogg	1 00
Canton, Ct. Mrs. Everest	5 00
Fishkill, N. Y. Jacobus J. Swartout	5 00
do. do. a friend	5 00
Litchfield, Ct. Abel Camp	1 00
Norfolk, Ct. individuals	3 75
Lenox, N. Y. Madison county, Dr. Hull	1 25
Salisbury, Ct. Mr. Clap	0 50
New Marlborough, Mass. north parish, missionary fields	10 00
Norfolk, Ct. Mrs. Eliza Olmsted,	5 00
do. a friend	1 00
New Hartford, Ct. charity box	1 12
do. do. Miss D. Cook,	1 00
Woodbury, Ct. a friend	1 00
New Marlborough, Mass. Rev. Mr. Burt	1 00
do. do. Miss A. Burt	1 50
Patterson, N. Y. Catharine Brown	1 00
Mrs. C. Hull of Pennsylvania	1 00
Farmington, Ct. Mrs. E. Cowles	2 00
Geneva, N. Y. Mr. E. Eddy	0 81
Lansingburgh, N. Y. Mr. S. Seelye	3 00
do. do. Mr. Wm. Hedges	5 00
*Cornwall, Ct. Dr. Calhoun	2 00
N. Cornwall, Ct. Mrs. E. F. Gaylord	2 00
Torrington, Ct. a friend	10 00
Sydney, N. Y. Mrs. L. Johnston	1 00
North Stamford, Dea. E. Lewis	6 00

\$199 38

Books, &c.

Enfield, Ct. 1 testament; Danbury, Ct. Mrs.

Hamlin, a small box of books; Fishkill, N. Y. Susan Van Wyck, six second hand books; Lansingburgh, N. Y. two bibles, two place books, with a few other small volumes; Dr. Bellamy's works, worth \$6, from Dr. Calhoun, of Cornwall, Ct.; Mayfield, N. Y. Samuel Root, six quires of paper.

Clothing estimated by the Donors.

West-Hartford, Ct. ladies, \$21 75 cents; young people, Owhyhean Society in Augusta, N. Y. \$14 75 cents; Pittsfield, Mass. female fragment society, clothing, \$12 75; do. Colebrook Ct. female benevolent society, \$14 85.

(To be concluded)

CONNECTICUT EDUCATION SOCIETY.

The Treasurer of the Connecticut Education Society acknowledges the following receipts during the month of July, viz.

Capt. Samuel Pardee, Sharon,	\$0 50
H. M. through New-Haven Post Office,	6
Female Aux. Ed. Society, Guilford, by Miss Elizabeth Burges, treasurer,	15 70
Female Charitable Society, Washington, to constitute the Rev. Stephen Mason a member for life,	20
Hartford Female Education Society, by Mrs. Maria T. Hudson,	109
Mr. Caleb Fisher, from the library of his son, the late Professor Fisher, books,	14
Mr. Solomon B. Miner,	1

\$166 20

S. TWINING, Treas.

New-Haven, Aug. 6, 1822.

From the Watchman.

CALAMITIES OF MINISTERS.

1. To find many of his hearers absent, whom he had in view in arranging his discourse.

2. To see his congregation consist mostly of females, and all his wealthy members away, when he wants to make a collection for any charitable purpose.

3. To see many of his hearers fast asleep, when he is labouring with all his might for their benefit. I have heard of some ministers in such cases crying aloud, Fire! Fire! Bishop Abbot took out his Testament and read Greek; and Dr. Young sat down and wept.

4. To see some distinguished stranger, or critical hearer, come in, when he has made but a poor preparation.

5. To be made an offender for a word; to be designedly misunderstood, or unkindly and cruelly misrepresented.

6. To be accused of passion when he is zealous; or of personality, when he in his general statements undesignedly fits a cap to the heads of many of his hearers.

POETRY.

For the Religious Intelligencer.

*On hearing the cause of Missions to Africa
ably advocated by the Rev. Mr. GURLEY,
from Columbia Territory.*

Land of the Wise! where science broke
Like morning from chaotic deeps,
Where Moses, holy Prophet, woke,
Where Parsons, youthful martyr, sleeps.

Land of the Brave! where Carthage rear'd
'Gainst haughty Rome a warrior's crest;
Where Cato, like a God rever'd,
Indignant pierc'd his patriot breast.

Land of the scorn'd, the exil'd race,
Who fainting 'neath oppressive toil,
With never ceasing sighs retrace
Their palm-tree shade, their father's soil.

Shall blest Benevolence extend
Her angel reign from sea to sea,
Nor yet one glance of pity bend,
Deserted Africa! on thee?

Shall Mercy's ardent heralds haste
O'er all the earth with zeal benign,
Dare baleful clime, and burning waste,
Yet coldly turn their course from thine?

Did nature bid the torrid skies
Glare fiercely o'er thy desert glade,
In heathen gloom benight thine eyes,
And cloud thy brow with ebon shade?

And must thy brother's hatred find
A doom that nature never gave;
A curse that nature ne'er design'd,
The fetter, and the name of slave?

Haste! lift from Afric's wrongs the veil,
Ere the Eternal Judge arise,
Who lists the helpless prisoner's wail,
And counts the tears from misery's eyes.

Oh! ere the flaming heavens reveal
That frown which none can meet and live,
Teach her before the throne to kneel,
And like her Saviour, pray—"FORGIVE."

Hartford, Aug. 6th.

H.

ANECDOTE.

When King Ethelbert was at his devotions,
news was brought of the Danes having land-
ed at Essenden; but he neither omitted, nor

shortened his prayers—he would hear no suit
on earth, till he had made his requests in heav-
en; and afterwards he bravely conquered
them.—Alas! how apt are many to omit or
shorten a religious service, on the most trifling
occasions; and to neglect their souls from their
over-concern for their bodies. But the man
who is wise to his spiritual and eternal interest,
will be very regular in his addresses at the
throne of grace; and will not suffer a trifle to
interrupt his intercourse with the Father of
mercies and the God of all consolation. And
if the pious Christian has any great under-
taking before him of a worldly nature, let him
follow the good example of King Ethelbert;
and engage the presence and assistance of his
God. For if God be for us who can be against
us?—

TO POST-MASTERS.

The following order was issued some time
ago by the Post-Master General; but having
suffered much, from the neglect of some, who
never saw it, or have forgotten that such a reg-
ulation exists, we take this method to remind
the several Post-masters of it where our paper
is sent.

"General Post Office, Nov. 16, 1816.

"The several Post Masters are hereby re-
quired, whenever a person, to whom a News-
paper is addressed, ceases to take it out of the
Post Office, to advise the Editor of the paper
thereof; and to add, if known, whether the
person is dead, moved away, or merely refus-
es. The mail is burthened with many News-
papers, which are a loss to the proprietors, as
well as the public.

"R. J. MEIGS, Jr. Post Master General."

While the Editor acknowledges with grati-
tude the friendly disposition manifested by
Post Masters generally, to the circulation of the
Religious Intelligencer, he would, in order to
prevent mistakes, and for the information of
subscribers, take the liberty to add the follow-
ing extract from the law of the United States:

Each paper carried not over 100 miles 1 cent.
Over 100 miles 1 1-2 do.

[The nearest post rout to be counted.]

The Religious Intelligencer is a weekly
Newspaper, and carried as such throughout the
United States.

NOTICE TO PATRONS.

Those who wish to avail themselves of the
very liberal deduction made for advance pay-
ment, are requested to transmit the amount
of their subscription by Commencement, which
is the second week in September

CONTENTS.—NO. 11.

Sandwich Mission—Jour- nal of Mr. Bingham	161	London Tract Society	166	prayer	172
Burman Mission—letter from Mrs. Judson	164	General Association of Con.	168	Obituary of H. N. Truair	ib.
— letter from Dr. Price	165	Revivals of Religion	170	Foreign Mission School	174
		Utility of Missions	172	Connecticut Ed. Society	175
		On the neglect of family		Poetry	176